

SOCIAL LEARNING FOLLOWING ISLAMIC PERSPECTIVES FOR STUDENTS' MORALE AND PERSONALITY

*¹Hasbullah Mat Daud, ²Ahmad Yussuf

ABSTRACT--- *Education is a critical ingredient in forming high personal morale in students, and it is an imperative asset in Islam. Perfect learning will produce people with high moral values and character. Therefore, several social learning factors influence student morale and personality. This paper aimed to discuss social learning based on Islamic perspectives and social learning factors that can influence students' morale and personality development. Social learning factors can influence and impact students' morale if they can adapt well. This study used the library research methodology by analysing and discussing the content of the text. The data obtained were critically analysed to achieve the objectives of this study. This paper found that social learning factors identified to have a pertinent impression on student morale are parents, peers, schools and teachers, environment and mass media. These factors contributed to social learning and affected the students and played a critical role in influencing a student's personal qualities in shaping excellent personal morale.*

Keywords--- *Social Learning, Preaching, Islamic Morale, Islamic Education.*

I. INTRODUCTION

Education is one of the mechanisms for communicating Islam and the process of preaching to the community. In Islam, the definition of education is comprehensive and integrated, encompassing the entire human way of life which comprises aspects such as *aqidah* (beliefs) that are fundamental, shariah (law), *ibadah* (worship), morale, science, technology, sociology, politics, economics and more. It encompasses life on earth and the hereafter in one complete discipline. All these aspects through the process of education mentioned in the Quran can help in the development of a community within the society (Mohd Zamrus & Ratna Roshida, 2012; Zakaria et al., 2012; Rosnani, 2015).

The importance of the Quran as an accurate, genuine and authentic source of *tarbiyah Islamiah* cannot be doubted (Ahmad Kilani et al., 2012). According to Ahmad Kilani et al. (2012), The Quran has succeeded in producing Muslims who are progressive and brilliant in all circumstances. Adu-Febiri (2011) further explained that human factors are increasingly important in education, especially in emotional, moral and spiritual development in the classroom. At the same time, help and support from social factors can help students achieve success in the world and the hereafter and avoid social symptoms (Siti Norlina et al., 2012). Wan Ahmad Zakry

¹ *Academy of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia, hasbullahmd@gmail.com

² Academy of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia

(2015) pointed out that personality formation is largely derived from formal and informal education. Supporting factors through social learning have always influenced students' personality development. Therefore, students need to be given proper education, whether formal or informal, so that they can form a great country in the future while having a strong personality.

However, the issue of social symptoms is a growing concern today. Mohamad Khairi et al. (2015) pointed out that the deteriorating moral and social symptoms among school children in Malaysia have an impact on the effectiveness of the education system in shaping young people who are virtuous, moral and possessing and living up to their values in everyday life. The existence of these social problems leads to disciplinary problems in schools that interfere with the development of student behaviour and personality (Azyyati, 2017). The issue of moral decay is necessarily related to influences such as oneself, family, peers, western influences, the surrounding society, the mass media and so forth (Fauziah et al., 2012; Zainudin & Norazmah, 2011; Wan Norina et al., 2013). These concerns are also the result of the current trend of modernisation and cultural shock that is affecting adolescents of this age, affecting individuals, families and communities (Zainudin & Norazmah, 2011). The issue of student moral decay is a significant threat to national development and advancement. Noornajihan and Ab. Halim (2013) argued that the failure of an institution, organisation, race, nation or civilisation is due to the weak personality of individuals. Finally, various problems arise from non-adherence to religious teachings, such as social problems among adolescents (Nurzatil Ismah & Zulkifli, 2017).

In Malaysia, adolescent social problems show an increase almost every year. Some of the problems that are at an alarming rate include adultery, baby dumping, *khalwat*, rape and drug abuse. As an example of drug abuse, in 2017, a total of 25,992 people in the country were reported to be involved in drug abuse. There were 18,440 new cases of drug abuse and 7,484 repeated cases involving drugs. Of these, 24,926 were male addicts while 996 were female addicts. Most of the drug addicts were the Malays of 20,956 people and followed by the rest of the ethnic like Chinese, Indians and others. The majority are young people aged 13-39, and the major contributing factor is the influence of their peers of 16,209 (National Anti-Drug Agency, 2018). As for cases of pregnancy out of wedlock among the teenagers, the Ministry of Health reported 3,938 cases in 2016 and 3,694 cases in 2017. There was a slight decrease in 2018 of 2,873 reported cases (Ministry of Health, 2019).

When moral values erode, they cause social problems in society. Only through proper education, including taking into account social learning factors can we build substantial human capital and vision. Therefore, social learning is an essential factor in the process of shaping student identity. Emphasis on the question of moral values in the education system in Malaysia needs to be given attention to producing balanced students in various aspects. Therefore, this paper attempted to highlight social studies in Islamic view concerning the Quran and the Sunnah. Besides, it also presented social learning factors that influenced student's morals and personality.

II. EDUCATION AND MORALE IN ISLAM

In general, education means a process of nurturing and developing people from the physical, mental, linguistic, attitude, social and religious aspects of the pursuit of perfection. Al-Attas (1980) argued that education is a process of applying manners to oneself. He added that from an Islamic perspective, education plays a vital role in producing individuals with high moral values. While, Ibn Khaldun (w.808H / 1406M) argued that education and

teaching are activities that included knowledge and morals. In other words, education is not only an activity that focuses on acquiring knowledge (cognitive aspects) but also the activity of the formation of morals (affective and psychomotor aspects) (Ibn Khaldun, 1958).

The meaning of education, according to Imam al-Ghazali (w.505H / 1111M), is an attempt to eliminate bad morals and instil good ones (al-Ghazali, 1999). While, Kamarul Azmi (2007), Jasmi and Tamuri (2007) described education as a process of nurturing and educating, defending, training, purifying, controlling their passions, following the instructions of leaders, leading, adding, assembling, improving obedience to Allah SWT, developing a sense of decency, manners and politeness, practising rules, replacing, removing and forgetting negative traits in honourable situations, developing a learning attitude and familiarising the process of teaching and learning something new.

In Islam, the goal of education is to create the perfect human being, a perfect human being with intellectual and spiritual intelligence as a whole (Shamsul, 2014). In addition to the importance of morality as an indicator in the personal formation of good morals, the fostering of good morals also impacts the worship domain. Allah Almighty mentioned in the Quran in surah Adh-Dhariyat verse 56 which means, "And I did not create the jinn and mankind except to worship me".

From an objective point of view, education in Islam aims to create a good human being in the sense of exemplary morality, and it aims to develop a balanced human capital and to develop and nurture excellent morals and personalities based on the Quran and Sunnah. It is well known that the Prophet Muhammad (PBUH) developed the character of his people with the essential components of Islam, namely, *aqidah*, sharia, and morals as this are mentioned in the hadith narrated by Abu Dawud which means:

"The best of people are those with the most excellent character."

In this regard, the Prophet Muhammad (PBUH) is an excellent example to follow. He was acknowledged as having high moral qualities and high moral standards. Allah Almighty described the Prophet Muhammad (PBUH) through His word in surah al-Ahzab verse 21, which means:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

In connection with this excellent and noble deed, Yusuf al-Qaradhawi (2012), stated that morality and decency were outlined as the fifth character in forming a Muslim community. It refers to a society of justice, benevolence, charity, honour, truth, trustworthy, promoting positivity, for the sake of *amar ma'ruf nahi mungkar* (Enjoining what is right and forbidding what is wrong) and for every noble, honourable and righteous characters. Besides, Rohana Tan and Norhasni (2014) argued that morality is the inner part of the soul, whereas the act is the outer part of it. Implementing functional moral will result in good deeds and will make one an excellent and respected member of society.

In the context of this competitive global world, through holistic and practical Islamic approaches can enhance human capital development. Therefore, moral education should be emphasised in developing people who will lead society and the country so that they will not fall short as we pursue excellence in life. Through education, individuals can build self-confidence in dealing with their world, enjoying the amenities in their environment, and understanding themselves. What is more important, then, is to achieve what Islam aspires to be worldly and

ukhrawi. It is because if the value of Islam is in harmony with the soul of a person, then any action will be based on devotion to Allah Almighty.

III. METHODOLOGY

Data collection was done through qualitative methods, which was a collection of articles and writings obtained from library research sources (reference material) and also references to the Quran and Hadiths. Besides, the document used in this discussion paper is from books, journals, and articles. Content analysis methods were also used to analyse and explain the findings obtained in this article.

IV. DEFINITION OF SOCIAL LEARNING

According to Reed et al. (2009), social learning can be defined as a change in understanding that involves individuals within a broader social unit or community through social interactions among those within the social network. Although Reed et al. (2009) emphasised that learning takes place during social interaction, Bandura and Walters (1977) focused on learning through observation in which one learns from what he or she sees from people around him or her. For example, a student studying dressing ethics through a classroom teacher. Moreover, Berne (1964) stated that human behaviour, thoughts and feelings are fundamentally independent of the influence of the environment, especially by the hopes and pressures of people close to themselves such as peers, family and adult society. The influence of this environment affects a person's decision-making.

V. SOCIAL LEARNING ACCORDING TO ISLAMIC PERSPECTIVES

In Islam, religious life is associated with spiritual practices that greatly influence the formation of human personality and behaviour (Md. Noor, 2012). The formation of one's personality is also influenced by the various influences of the human living environment. Humans are different based on the environment in which they are located. Anyone who finds himself or herself in an environment and education that helps him do good will tend to be good. If the environment and education drive him or her towards negativity, he or she will be influenced to be wrong. The human personality develops depending on the quality of life experience and the result of interaction with the environment (Norlizah, 2014). The Prophet Muhammad (PBUH) is the best example of the character. The Quran exemplifies the Prophet's personality in several aspects: living in devotion, loving the Muslims, always giving guidance to the truth, not speaking based on passion and striving during the test (Zuklifli, 2014).

The Prophet Muhammad (PBUH) has explained the importance of the influence of the social environment on the process of forming one's personality. The Prophet Muhammad (PBUH) spoke about the importance of someone paying attention to whom he or she befriends. It is because, in daily life, it affects personality. The Prophet Muhammad (PBUH) said as Imam Al-Tirmidhi narrated,

“A man is upon the religion of his best friend, so let one of you look at whom he befriends.”

It is, therefore, natural for a person to need a companion who is always supportive or always encouraging to do good and avoid negativity. Being friends with a wrong person will drive a person into negativity or

misbehaviour. Thus, Islam promotes choosing good friends, and this will create a harmonious and balanced environment as the Prophet Muhammad (PBUH) said as narrated by Imam al-Bukhari:

“The example of a good companion and a bad companion is like that of the seller of musk, and the one who blows the blacksmith's bellows (*respectively*). So as for the seller of musk then either he will grant you some, or you buy some from him, or at least you enjoy a pleasant smell from him. As for the one who blows the blacksmith's bellows then either he will burn your clothes, or you will get an offensive smell from him.”

Abu Qasem (1975) stated that Imam al-Ghazali also emphasised the social learning factor of socialising with righteous and well-mannered people as one of the three methods of shaping a person's moral worth. Mahmood and Fatemeh (2012) also stated that according to al-Ghazali, the souls of children are pure and when they are taught with the good that they adopt the right orientations and vice versa. As Ibn Khaldun (2002) also pointed out, the right environment is essential to produce good morals and personality based on his observations of environmental factors that can affect human life. Besides, the Quran tells people to approach something with good behaviour. Among the behavioural motivations mentioned in the Quran is the urge to take care of people. Psychological motivation is to meet the needs of individuals and spiritual impulses such as the impulse to worship, religion, welfare and truth (Imron, 2015). All aspects of this impulse will influence the formation of human identity as they help each other towards goodness. Helping one another is an attitude demanded by religion. The culture of helping the environment will influence one to do good. The Quran confirmed this through the word of Allah Almighty in surah al-Maidah verse 2, which means:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”

The above verse claims to help each other in doing good and to draw closer to Allah Almighty and to abandon evilness. Whoever finds him or herself in an environment and education that helps him to be good, he or she is more likely to be a good person and when in a negative atmosphere, it can affect a person's soul and self.

Similarly, friends and companions have a powerful influence on human morals, especially the students who are always with their friends. Interaction with a person of good character and character will make one's soul inclined to goodness and obey the command of Allah Almighty. Instead, association with a dishonest person will have a detrimental effect on human life. It is following the word of Allah Almighty in surah al-Furqan verses 28-19 which means:

“Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.”

The verse explains the kind of friend that leads to ruin. They claimed to be their most loyal friends but instead turned to the destruction and rebellion of Allah Almighty. Therefore, make friends with good people so that you are safe from harm and destruction. It would be even worse if hostilities and conflicts continue to the Day of Judgment. The word of Allah SWT in surah Az-Zukhruf verse 67 which means:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

These relationships, if misguided, will lead them to moral decay, motivate immoral relationships and become trapped in moral, social and value crises. Friendship is vital, so it should be taken care of to avoid problems. Therefore, the most important things to consider in friendship are manners, mutual respect and ethics. Appreciation for manners is essential to ensuring a friendly, harmonious and blessing relationship.

VI. SOCIAL ENVIRONMENTAL FACTORS

Several factors influence the behaviour of adolescents, including students, parents, teachers, peers, society and the mass media. A pleasant environment for establishing an individual's identity is essential. Therefore, this role is played by significant individuals. All of these factors have a powerful effect on the individual's social identity.

1) *Parent Factor*

Parents play an essential role in shaping children's education and the foundations of a child's development. In the religious context, the most responsible individuals for instilling religious values in the early stages is parents. As the hadith narrated by Imam al-Bukhari and Imam al-Muslim mean:

“There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian...”

Parents play an essential role in the children's social development, including in great character development as guidance and guidance for children. A hadith narrated by Ibn Majah which means:

“The best of you are the best to their families, and I am the best to my family...”

According to Mahyuddin (2009), parents should have appropriate educational guidance and knowledge, so that the children under their care and supervision receive proper guidance and education. Besides, parents should monitor adolescents in the context of their engagement and peers, and the interests of parenting behaviours in the family should also be given serious attention in developing and shaping the identity and personality of a teen (Nor Afidah, 2014, Ruzieha, 2017). Abdullah (2000) stated that the most influential individuals who influence children's personality are parents. Rohana et al. (2013), on the other hand, noted that the process of adolescent moral education that occurs through parental education has an impact on adolescent life. Besides, Zarinah et al. (2002) stated that parents need to set an example and model in relationships and engagement and be good role models for children. It is in line with the opinions of Kamarul Azmi (2007) which maintained that parents should provide guidance to children but should also serve as exemplary (*uswah hasanah*) children.

It is common knowledge that parents play a vital role and are the most active community in developing good character and responsibility in the process of moral and ethical development as well as improving their children's abilities.

2) *Peer Factor*

Peers refer to the same group of children or adolescents, often having the same age range, gender or socioeconomic status, and sharing similar interests (Rozita, 2009). Peers are where the teenagers express their concerns and their parents' success in school. Peer influence is the most reliable source of self-help, change in adolescent values and attitudes as parents and families influence early adolescence (Anisa, 2015).

In the development of student morals and personalities, environmental factors, especially peers, play a significant role. This statement is in line with Sad Sin Ulwan (2004), who stated that when children associate with

friends who are malicious and morally defective, they are subject to negative behaviour. According to Abd Rahim (2006), adolescents adapt themselves to the factors of the family environment, social and cultural environment that will influence their development of behaviour. Indirectly, students who come from families with family-related problems may have an impact on the formation of morals.

Also, Muhammad Usman (1985) stated that the association of friendship manners if carried out in the mode prescribed by the Syariah, would bring people closer to Allah Almighty. According to Hall (2008), one of the ways to monitor children is to know who their friends are, to monitor children's activities, to know where the children are and to supervise children's friends. Whereas, Azizi Yahya et al. (2010) recommend that parents always identify their children's friends because it is undeniable that they are a significant contributor to the development of children's delinquent behaviour. Engaging with people or friends of high moral character is one of the most effective ways to assimilate moral values. It is because human instincts, especially young people, are quick to imitate, influence and follow their close friends.

3) School and Teacher Factors

Teacher behaviour and the school environment can easily influence students. Students can easily interpret something done by the teacher either by the way the teacher speaks or acts. Therefore, teachers must demonstrate a positive attitude to guide their students. A teacher acts as an advisor, consultant, motivator, motivator and supervisor of student discipline (Norzaini et al., 2007; Mohamad Khairi & Asmawati, 2010). Teachers and schools are also agents of change and develop the potential of the individual as a whole and integrated. Teachers should always show personal and personal well-being in order for their students to adapt (Samsu, 2010; Habibah, 2017). Teachers' appearance includes the way they dress, how they walk, and so on. It is because students can easily imitate what they see in the eyes, especially high school students who want to know the meaning of life. Besides, the teacher is the closest person to the student besides the parents at home. This noble task was enshrined in the National Philosophy of Education in 1988:

Education in Malaysia is an ongoing effort further to develop the potential of a holistic and integrated individual to create harmoniously and intellectually, spiritually, emotionally and physically balanced people based on trust and obedience to God. This effort is to produce Malaysians who are knowledgeable, skilled, virtuous, responsible and capable of achieving personal well-being and contributing to the harmony and prosperity of the community and nation.

It clearly shows that teachers and schools are the most important influence on students' physical, intellectual, emotional and social development. Likewise, the climate or environment also influences student behaviour. Productive school climate can foster integration and harmony among students. Early climate refers to the Islamic environment or religious atmosphere that exists within the school environment. In 1996, the Ministry of Education Malaysia through the Department of Islamic and Moral Education introduced the *Iklim Dini* for all schools under the Ministry of Education Malaysia.

Abdul Muhsien (2014), in his research, found that the practice of teacher-student relationships in moral development is at a moderate level. The majority of the study participants found that the teacher-student relationship was already in practice. Nevertheless, it was not formally based on the concerns of an Islamic Education Teacher. Therefore, it is critical for the efforts to empower moral formation in schools to take a more

holistic approach by reinforcing aspects of teacher roles and relationships with students and the findings of Mardzelah (2012) have found that the school environment has a strong influence on shaping a high moral character.

Kamarul Azmi (2007), Ashley and Trisha (2013) asserted that teachers are an essential element of communicating knowledge in the educational world and have an impact on the effectiveness of education. The personalities and practices of teacher teaching are a guide in students' lives. Students will be more influenced by the attitude and appearance of teachers than others. Consequently, teachers should first improve themselves before improving their students. Whereas, Marisca et al. (2014) described teachers as socialising agents to instil social values in students.

Thus, the application of multiple and appropriate methods to instil moral values during the process of teaching and learning Islamic Education is critical. Therefore, the teacher of Islamic Education is responsible for delivering knowledge and leading students to be of high moral character and personality. Furthermore, the teachers of Islamic Education need to show good character, and role models for students as every aspect of the teacher's conversation and actions will follow the students.

4) Mass Media Factors

The mass media provides a wealth of information to the public, especially concerning current affairs, news and domestic affairs. Besides, the media is also benefiting the development of today's education. Nevertheless, at the same time, the mass media can also contribute to the negative impact. The study attended by Ab. Halim and Zarin (2009) on Form 4 students found that exposure to high media negatively affected adolescents' religious beliefs. Wan Norina et al. (2013) stated that one of the causes of the collapse of adolescent morality today is the result of mass media materials and programs being displayed in the country.

However, Sohana (2016) declared that the task of preaching was to be played by media players, using media channels to invite people to believe in Allah Almighty and to introduce the Islamic teachings to the community and the media should play the role of applying Islamic values or pure values to educate the community so that they can appreciate these values together.

Despite the benefits and contribution of mass media use, there are adverse effects on the development of a person's character as well as society and country. It will affect the good or the bad for himself.

5) Community Environment Factor

The changing social structure has led current's students to live in a more integrated society. Therefore, support for the environment among students is vital as it has the role of producing students who are academically, emotionally and morally balanced. Students are equipped with individuals around them to shape their lives in the future (Najeemah, 2010, Haseena Banu, 2016).

The close relationship between neighbours is significant and is emphasised by most communities and religions. Relationships in the context of neighbourhoods can train individuals to help and nurture values in a broader context. Pure values are an excellent form of interpersonal relationships that include religious, social, neighbourhood aspects to form a united society (Abdul Samad, 2010).

Whereas, Azizi Yahya et al. (2010) pointed out that the local community needs to cooperate in the development of these adolescent behaviours, and among some suggestions to the local community is about all

forms of suspicious adolescent behaviour, being honest, criticism and complaints to the respondent in the event of such delinquent teen behaviours and help guide teens in carrying out their responsibilities as students.

Similarly, in a community environment, students who grow up in a high-risk environment are more vulnerable to the influence of the local environment. Therefore, the community environment should be taken into account in the process of moral development and student personality.

VII. CONCLUSION

Ergo, it can be concluded that the application of moral values is fundamental to the formation of a noble personality. The existing education system needs support from all parties in adolescent moral education. It is natural for everyone in the community to play an essential role in the development of adolescent morals. The role played in helping the development of adolescent morals should be based on Islam. Environmental support encompasses humanitarian elements, such as supports from teachers, parents, peer and community as well as non-human components such as the influence of various types of media that one receives during their life processes that impact student morale and personality. Students need to have all the support resources of parents, teachers, classmates and the community to help promote students' soft skills. A person will change for the better if he or she recognises the morals in his or her life because noble morals produce a positive impression on daily life. Getting quality education is a dynamic concept that influences the positive behaviour of a student as a whole.

REFERENCES

1. Ab. Halim, T. & Zarin, I. (2009). Hubungan antara pegangan nilai moral dengan media massa: Tinjauan ke atas remaja Melayu luar bandar. *SARI: Jurnal Alam dan Tamadun Melayu*, 27, 199-212.
2. Abd. Rahim, A. R. (2006). *Menangani Perkembangan dan Masalah Tingkah Laku Remaja dalam Keluarga*. Kuala Lumpur: Universiti Malaya.
3. Abdul Muhsien, S. (2014). *Peranan Guru Pendidikan Islam dalam Pembentukan Akhlak Murid dari Aspek Hubungan Guru-Murid Berasaskan Abu Talib Al-Makki (W.386h/996m)*. PhD thesis, Kuala Lumpur: Universiti Malaya.
4. Abdul Samad, H. (2010). Urbanisasi di Malaysia: Mengaitkan kepelbagaian proses ke bentuk pemandaran. *Malaysian Journal of Environmental Management*, 11(2), 21–31.
5. Abdullah, N. U. (2000). *Pendidikan Anak dalam Islam*. Singapura: Pustaka Nasional.
6. Abu Qasem, M. (1975). *The Ethics of al-Ghazali: A Composite Ethics in Islam*. Oakland: University of California.
7. Adu-Febiri, F. (2011). Inviting emotions, morals and spirit into our classrooms: A sociological perspective on the human factor model of education. *Review of Human Factor Studies*, 17(1), 40-89.
8. Ahmad Kilani, M., Siti Norlina, M. & Normala, H. (2013). *Pendidikan al-Quran ke arah pembangunan insan rabbani*. Johor: UTM Press.
9. Al-Bukhari, A. A. (1998). *Sahih al-Bukhari*. Riyadh: International Ideas Home for Publishing and Distribution.
10. Al-Ghazali, M. (1999). *Ihya' `Ulum al-Din ([The Revival of the Religious Sciences]*. Cairo: Dar al-Fajr li al-Turath.

11. Al-Qardhawi, Y. (2012). *Ciri-ciri Unggul Masyarakat Islam yang Kita Idamkan*. Kuala Lumpur: Penerbitan Seribu Dinar Sdn Bhd.
12. Anisa, S. (2015). *Keterlibatan, Sokongan Pembelajaran dan Pencapaian Pelajar Berdasarkan Gender Peringkat Persekolahan dan Lokasi*. PhD thesis, Selangor: Universiti Kebangsaan Malaysia.
13. Ashley, K. S. & Trisha, D. S. (2013). Motivation among public primary school teachers in Mauritius. *International Journal of Educational Management*, 27(4), 446-464.
14. Azizi, Y., Noordin, Y. & Junaidah, B. (2010). *Perkaitan Antara Hubungan Kekeluargaan, Pengaruh Rakan Sebaya dan Kecerdasan Emosi dengan Tingkah Laku Delinkuen Pelajar Sekolah Bestari di Daerah Pontian*. http://eprints.utm.my/id/eprint/10118/1/JURNAL_MASTER.pdf.
15. Azyyati, M. N. (2017). Faktor penyimpangan dalam kalangan remaja berisiko dari perspektif Islam. *Jurnal Islam dan Masyarakat Kontemporari*, 15, 1-19.
16. Berne, E. (1964). *Games People Play: The psychology of human relationships*. New York: Ballantine Books.
17. Fauziah, I., Norulhuda, S., Khadijah, A., Mohd Suhaimi, M., Noremy, M. A. & Salina, N. (2012). Memperkasakan pengetahuan agama dalam kalangan remaja bermasalah tingkah laku: Ke arah pembentukan akhlak remaja sejahtera. *Journal of Social Sciences and Humanities*, 7(1), 84-93.
18. Habibah@Artini, R. (2017). *Pembangunan Model Profesionalisme Guru Pendidikan Islam Berasaskan Riadhah Ruhyyah*. PhD thesis, Kuala Lumpur: Universiti Malaya.
19. Hall, S. K. (2008). *Rising Kids in the 21st Century*. New Jersey: John Wiley and Son.
20. Haseena Banu, A. K. (2016). *Pengaruh Persekitaran Sosial Terhadap Tingkahlaku Disiplin Murid Sekolah Rendah di Klang Selangor Malaysia*. Master thesis, Selangor: Universiti Putra Malaysia
21. Ibn Khaldun, A. R. M. (2002). *Mukaddimah Ibn Khaldun*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
22. Ibn Khaldun, A. R. M. (1958). *Muqaddimah Ibn Khaldun*, Tahqiq Dr. 'Ali Abd Wahid Wafi, Kaherah: Lajnah al-Bayan al-Arabi.
23. Ibn Majah. (n.d). *al-Imam al-Hafiz Abu Abdullah Muhammad ibn Yazid al-Qazwiniy*. Sunan Ibn Majah Jil. 1-2. Mesir: Dar al-Fikr
24. Imron, I. (2015). Dorongan fisiologis, psikis dan spiritual dalam Al-Quran. *Jurnal Tarbiyatuna*, 6(1), 22-29.
25. Jasmi, K. A. & Tamuri, A. H. (2007). *Pendidikan Islam: Kaedah Pengajaran dan Pembelajaran*. Johor: UTM Press.
26. Jasmi, K. A. (2016). Pendidikan sebagai medium penerapan Islam dalam sains dan teknologi. *Persidangan Islam dalam Sains dan Teknologi*, pp. 1-19.
27. Kamarul Azmi, J. (2007). *Pendidikan dan Pembangunan Keluarga Cemerlang (Successful Family Education and Development)*. Johor: UTM Press.
28. Mahmood, S. & Fatemeh, S. (2012). Evaluation of Al-Ghazali's view about the foundations of education (objectives, programs, methods, teacher and student). *Switzerland Research Park Journal*, 101(8), 340-345.
29. Mahyuddin, S. (2009). Memahami ilmu perkembangan dan pertumbuhan kanak-kanak bagi pendidikan berkesan. *Jurnal Pendidikan Islam*, 13(2).
30. Mardzelah, M. (2012). *Hisbah dan Penghayatan Akhlak Murid-Murid Sekolah Menengah*. PhD thesis, Selangor: Universiti Kebangsaan Malaysia

31. Mariscal, D. C., Corredor, G. A. & Cabezas, M. F. (2014). Future teachers' attitudes towards cultural diversity, minorities and gender violence. *Procedia Social and Behavioral Sciences*, 132, 497-503.
32. Md Noor, S. (2012). Pembinaan Modul Bimbingan `Tazkiyah An-Nafs` dan Kesannya ke Atas Religiositi dan Resiliensi Remaja. PhD thesis, Kedah: Universiti Utara Malaysia.
33. Mohd Zamrus, M. A. & Ratna Roshida, A. R. (2012). Metodologi disiplin al-Quran dalam budaya pembangunan intelektual: Kajian terhadap ilmuwan Andalusia. Seminar Antarabangsa Perguruan & Pendidikan Islam, pp. 489- 496.
34. Mohamad Khairi, O. & Asmawati, S. (2010). Peranan sekolah dan guru dalam pembangunan nilai pelajar menerusi penerapan nilai murni: Satu sorotan. *MALIM-SEA Journal of General Studies*, 11, 117-130.
35. Muhammad Usman, A. K. (1985). *Bidayah al-Hidayah Fi Adabi al-Muslim al-Yaum Wa al-Lailah Li Abi Hamid al-Ghazali*. Cairo: Maktabah al-Quran.
36. Najeemah, M. Y. (2010). Perspektif sosiologi dalam fungsi sosial pendidikan di Malaysia. *Diges Pendidik*, 10(1), 37-49.
37. Nor Af'idah, R. (2014). Pengaruh Persekitaran Keluarga dan Perumahan Terhadap Tingkahlaku Remaja di Ampang Jaya, Selangor. Master thesis, Selangor: Universiti Putra Malaysia
38. Noornajihan, J. & Ab. Halim, T. (2013). Hubungan antara efikasi sendiri dengan kualiti guru pendidikan Islam sekolah menengah kebangsaan Malaysia. *Journal of Islamic and Arabic Education*, 5(1), 41-60.
39. Norlizah, C. H. (2014). *Dinamika Kendiri Remaja*. Selangor: Universiti Putra Malaysia Press.
40. Norzaini, A. & Mohammed Sani, I. (2007). *Profesion Perguruan*. Selangor: Universiti Kebangsaan Malaysia Press.
41. Nurzatil Ismah, A. & Zulkifli, M. Y. (2017). Kepentingan unsur al-qalb dalam membentuk jati diri remaja: Analisis terhadap ikon remaja di dalam al-Quran. *Jurnal Pengajian Islam*, 10(1), 1-16.
42. Rohana, T., Norhasni, Z. A., A. H. & F. M. F. (2013). Pengaruh ibu bapa dan rakan sebaya ke atas akhlak belia sebuah universiti awam di Malaysia. *Jurnal Personalia Pelajar*, 16, 55-64.
43. Rohana, T. & Norhasni, Z. A. (2014). Akidah, akhlak dan hubungannya dengan tingkah laku belia di institusi pengajian tinggi. *Jurnal Ilmu Pendidikan dan Pengajaran*, 1(1), 64-79.
44. Rosnani, H. (2015). *Critical Issues and Reform of Muslim Higher Education*. Selangor: Universiti Islam Antarabangsa Malaysia.
45. Rozita, A. L (2009). Pengaruh Sokongan Interpersonal Ibu Bapa, Rakan Sebaya, Sekolah dan Persekitaran Fizikal Terhadap Penglibatan Remaja dalam Aktiviti Fizikal. PhD thesis, Selangor: Universiti Kebangsaan Malaysia.
46. Ruzieha, A. H. (2017). Penghayatan Agama Islam Sebagai Mediator dalam Hubungan Antara Persekitaran Sosial dengan Salah Laku Seksual Pelajar Islam. PhD thesis, Johor: Universiti Teknologi Malaysia.
47. Al-Attas, S. M. N. (1978). *Islam and Secularism*. Kuala Lumpur: Angkatan Belia Islam Malaysia.
48. Saat, S. (2011). *Tip Menjadi Ibu Bapa Mithali*. Selangor: PTS Millennia Sdn. Bhd.
49. Samsu, H. H. (2010). Pendidikan Akhlak dan Nilai Murni dalam Pembangunan Negara: Satu Analisis Tentang Proses Penerapan Menerusi Program j-Qaf. Phd thesis, Selangor: Universiti Kebangsaan Malaysia.
50. Shamsul, A. (2014). Islam ditinjau dalam aspek pendidikan. *Tarbiyatuna*, 7(1), 107-129
51. Siti Nurlina, M., Ahmad Kilani, M., Nurazmallail, M. (2012). Pendidikan anak-anak peringkat murahiq: Satu tinjauan. Seminar Antarabangsa Perguruan & Pendidikan Islam. pp. 415-421.

52. Sohana, A. H. (2016). Pengaruh media massa terhadap perubahan sosial masyarakat. *e-Bangi: Journal of Social Sciences and Humanities*, 11(suppl. Special Issue 3), 214-226.
53. Al-Attas, S. M. N. (1980). *The concept of education in Islam*. Kuala Lumpur: ABIM.
54. Ulwan, A. N. (2004). *Pendidikan Anak-anak dalam Islam*. Singapore: Pustaka Nasional Pte Ltd.
55. Zainudin, S. & Norazmah, M. R. (2011). Faktor-faktor yang mempengaruhi remaja terlibat dalam masalah sosial di Sekolah Tunas Bakti, Sungai Lereh, Melaka. *Journal of Education Psychology & Counseling*, 1, 115-140.
56. Zakaria, S., Ahmad, M. I. & Noranizah, Y. (2012). Faktor persekitaran sosial dan hubungannya dengan pembentukan jati diri. *Jurnal Hadhari, Special Edition*, 155-172.
57. Zakaria, S., Noranizah, Y. & Abd. Fata, S. (2012). Pendidikan menurut Al-Quran dan sunnah serta peranannya dalam memperkasakan tamadun ummah. *Jurnal Hadhari, Special Edition*, 7-22.
58. Zarinah, A., Rozumah, B., Rumaya, J. & Rojanah, K. (2002). Tingkahlaku keibubapaan dan penyesuaian tingkah laku anak dalam keluarga berisiko di luar bandar. *Pertanika Journal of Social Sciences & Humanities*, 10(2), 165-178.
59. Wan Ahmad Zakry, W. K. (2015). Kajian kes perbezaan jantina dalam pembentukan sahsiah Muslim pelajar. *UiTMT E-Academia Journal*, 4(1).
60. Wan Norina, W. H., Zaharah, H., Ahmad Fakrudin, M. Y. & Ahmad Arifin, S. (2013). Pengaruh media massa terhadap penampilan akhlak pelajar Islam Politeknik Malaysia. *Online Journal of Islamic Education*, 1, 17-27.
61. Reed, M. S., Evely, A. C., Cundill, G., Fazey, I., Glass, J., Laing, A., ... & Stringer, L. C. (2010). What is social learning? *Ecology and Society*, 15(4), 1-10.
62. Bandura, A., & Walters, R. H. (1977). *Social learning theory*. New Jersey: Prentice-hall.